

at the *tolbooth* ; this natural man is *soulisch* ; phylacteries and borders (Matt. xxiii. 5) are *gotdes* and *wettes* ; the magi are *weisards* ; the last of the signs of Messiah (Matt. xi. 5) is that "the beggars be *gospeld*."

The abrupt conclusion of this interesting fragment is no inapt symbol of the fortunes of the writer and of the results of Edward's premature and sudden death. One of the first acts of Mary's reign was the prohibition of the public reading of Scripture. A second proclamation, in June, 1555, denounced the writings of the continental reformers and many noble Englishmen, among whom were Tyndale, Frith, Crammer and Coverdale. Three years later a more stringent injunction was issued, requiring that wicked and seditious books should be given up on pain of death. Though the English Bible is not expressly mentioned in these proclamations, there can be no doubt that under their sanction many copies of the Scriptures were destroyed. Two men whose names are nobly connected with the history of the English Bible, John Rogers and Thomas Crammer, were committed to the flames : Coverdale narrowly escaped with his life, and went into exile. We cannot wonder that during the five years of Mary's reign no Bible or Testament was published on English ground. Still the persecution was not without its influence for good. As "the blood of the martyrs" became emphatically in England the seed of a reformed and purified Church, the policy which drove learned and good men into banishment from their country was destined to prepare the way for a more accurate and worthy representation of Scripture truth.

With the foreigners who, compelled by a royal proclamation, left England without delay, many learned Englishmen sought refuge from the troubles of their country in flight. Some betook themselves to Strasbourg, some to Frankfort-on-the-Maine, some to Zurich, and other towns in Germany and Switzerland. Our concern is with a band of exiles who left Frankfort in 1555 in consequence of dissensions respecting matters of ritual, and removed to Geneva, where Calvin, who had little liking for the English Prayer Book, exercised unbounded influence. Among these exiles were John Knox, the celebrated Scottish reformer ; Miles Coverdale ; Thomas Cole, said to have been Dean of Salisbury ; Christopher Goodman, at one time a divinity-professor at Oxford, author of a violent treatise against "the monstrous regiment" (government) of women, afterwards a leader of the extreme Nonconformists ; John Pullain, noted for his poetical powers, a translator of Ecclesiastes, Esther, and other books of Scripture into English verse ; Anthony Gilby, Thomas Sampson, and William Whittingham. It is mainly with the three last named that we are here concerned. Gilby was a Cambridge scholar. Sampson and Whittingham were educated at Oxford. Of Gilby we know comparatively little, except that he was educated at Christ's College, Cambridge ; that the troubles of Frankfort drove him to Geneva ; and that on the accession of Elizabeth he returned to England, and received the vicarage of Ashby-de-la-Zouch. He died in 1584. Sampson was Dean of Chichester in Edward's reign. On the accession of Mary he fled to Strasbourg, and afterwards joined the band of exiles at Geneva. In 1561 he became Dean of Christ Church, Oxford, but was shortly afterwards deprived of his office for nonconformity. William Whittingham was born near Durham, in 1524 ; at the age of twenty-three he was made one of the senior students of Christ's Church, Oxford. When Knox left Geneva, in 1559, Whittingham was ordained his successor in the pastorate of the English Church. In 1560 he returned to England, and three years later was made Dean of Durham. Whittingham was one of the translators of that metrical version of the Psalms which is known by the names of Settrihold and Hopkins, the largest contributors to the collection. He died 1579.

In 1557 a duodecimo volume was published at Geneva, entitled "The Newe Testament of ovr Lord Iesus Christ. Conferred diligently with the Greke, and best approued translations. With the arguments, as wel before the chapters, as for euery Booke and Epistle ; also diuersities of readings, and